

FOUR ACTIONS TO ACQUIRE THE FRIENDSHIP OF ALLAH TA'ALA

Arifbillah Hazrat Aqdas Moulana Shah Hakeem Muhammad Akhtar Saheb

Keep one fist beard

Protecting the saze

> Keep the ankles exposed

Protecting the heart

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FOUR ACTIONS TO ACQUIRE THE FRIENDSHIP OF ALLAH TA'ALA

by

Arifbillah Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb

(دامت بركاتهم)

There are four actions which if one adopts, Insha-Allah, he will become Waliullah (Friend of Allah) before he passes away. With blessings of practicing on these four actions, Insha-Allah, he will gain the ability of practicing on all the other commands of Deen. This is always

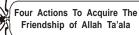
to the fact that generally people find the seed actions difficult since it is difficult on the wars (the inner-self). The student who manages to answer the difficult questions in the questions in the

paper will have no problem answering nine and tache. We easy questions. Hence, the one who supplies sees is burd in his his Nafs for the pleasure of Allah Ta' afta band was in excess of the

practices on the following actions, it will be comet Resolution of peacy for him to practice on the entire Deadle (

and he will become the Wali of Allah Ta'ala. (Bukk)

"Make he moustache and lengthen th





THE FIRST ACTION

KEEP A BEARD TO THE EXTENT OF ONE FIST IN LENGTH

The following is reported in a narration of *Bukhari Shareef*:

خَالِفُو االْمُشُرِكِيْنَ وَقِرُوااللَّحٰى وَاَخُفُو الشَّوَارِبَ وَكَانَ بُنُ عُمَرَ إِذُا حَجَّ اَوِاعُتَمَرَ قَبَضَ عَلَى لِحُيَتِهِ فَمَا فَضَلَ اَخَذَهُ (Bukhari; Vol. 2, pg. 875)

"Oppose the idolators! Lengthen the beard and shorten the moustache. When Hazrat Ibn Umar (رضی الله عنه) used to go for Haj or Umrah, he would take hold of his beard in his fist. Whatever amount of the beard was in excess of the fist, he would trim it."

In another narration of Bukhari Shareef it is narrated that Rasulullah (مَالِينُهُ said:

إِنُهَكُواالشَّوَارِبَ وَاعَفُوااللُّحٰي

(Bukhari; Vol. 2, pg. 875)

"Make the moustache extremely short and lengthen the beard."







It is Waajib to keep a beard to the extent of one fist. Just as it is Waajib to perform Witr Salaah and Eid Salaah on Eid-ul-Fitr and Eid-ul-Adha, similarly it is Waajib to keep a beard to the extent of one fist in length. All the four Imaams are unanimous in this regard. Allama Shaami (رتمة اللُّرعلي) states:

اَمَّا اَخُذُ اللِّحُيَةِ وَهِيَ مَا دُوُنَ الْقُبُضَةِ كَمَا يَفُعَلُهُ بَعْضُ الْمَغَارِبَةِ وَمُخَنَّثَةُ الرِّجَالِ فَلَمُ يُبِحُهُ اَحَدُّ (Shaami; Vol. 2, pg. 123)

"To trim the beard when it is shorter than are Four Actions To fist in length, as practiced by some people fore, the beard show of the west and hermaphrodites, haseft (to the end of the jaw not been permitted by anyone."

one fist under the chin as v Waajib to grow the beard to three sides. Some people one fist under the chin be Hakeemul Ummat, Mujddidul Millat Moulana (Asbrafher sides. Th

> THE SECOND TO KEEP THE ANKLE

Ali Saheb Thanwi (رهمة السَّريمير) writes in Bahishilonewalio lesser than "It is Haraam to shave the beard as wettents of the param trim it to less than the length of one fist." (Bahishti Zewar; Part.11, pg. 115)

THE ROUSER, F The narration of Bukhari S.

The word "Daarhi" (urdu word for beard) comessand a major sheir ankles with their from the word "Daarh" (jaw).1

The urdu has been derived from the orignal Arabic Word "Lahya which comes from the Arabic Word" "Lahya which comes from the Arabic Word "Lahya which comes from the Arabic Word "Lahya which comes from the Arabic Word "Lahya which comes from the Arabic Word" "Lahya which comes from the Arabic Word "Lahya which comes from the Arabic Word" "Lahya which comes from the Arabic Word "Lahya which comes from the Arabic Word" "Lahya which whi (Translator)

any garment (such as the arban, sheet, etc) wi





Therefore, the beard should be to the extent of one fist under the chin as well as to the right and left (to the end of the jaw on either side). It is Waajib to grow the beard to one fist length on all three sides. Some people grow the beard to one fist under the chin but trim it to less than a fist on either sides. This is incorrect. If any one of the three sides the beard has been shortened to lesser than one fist to even the extent of one grain of rice (a few millimetres), this action will be harram and a major sin.

THE SECOND ACTION

TO KEEP THE ANKLES EXPOSED i.e. NOT TO COVER THE ANKLES WITH THE TROUSER, PANTS, ETC.

It is *Haraam* and a major sin for males to cover their ankles with their garments.

The narration of Bukhari Shareef states:

مَا اَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ

مَا اَسْفَلَ مِنَ الْكَعْبَيْنِ فَفِي النَّارِ .Bukhari; Vol. 2, pg. 861, Topic

"Whatever portion of the ankles is covered by any garment (such as the pants, lungi, kurta, turban, sheet, etc) will be in the fire."





Four Actions To Acquire The Friendship Of Allah Ta'ala



It is clearly understood from this narration that to cover the ankles is a major sin since the warning of punishment of the fire of Jahannum is not given with regard to minor sins. In Bazlul Maihood, the commentary of Sunan Abu (رغمة الله علي) Dawood, Allama Khaleel Ahmad Saharanpuri writes that "Izaar" in the above Hadith refers to every such garment that covers the ankles from above such as the pants, *Jungi*, *kurta*, etc. To cover the ankles with such garments is forbidden. "Izaar" does not refer to anything that is worn from below such as so Friendship Of A

Hence, there is no sin in covering the they told up their pant with socks. Therefore, if somebody the remain it should be remainded to the prohibition of covering the prohibitio wishes to cover his ankles, he should when to salah. The socks. The prohibition of covering the salah weeks wilking or with garments worn from above is applicable najor sin in two conditions only.

(1) While standing (2) While walking is command (of unc

Thus, while sitting or reclining if the ankles applies to males and one of the part of the covered by one's Izaar, there is no hamp Some المعالمة covered by one's Izaar, there is no hamp المعالمة المعا people are under the serious miscanception that it is only necessary to expose the ankles Myshins have

in Salaah. Therefore, upon entering the Massilidan was that of of my shins lincluding my ond Coming thin a



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they fold up their pants and expose their ankles and upon leaving, once more unfold the pants. It should be remembered well that the prohibition of covering the ankles is not restricted to Salaah. The ankles must remain uncovered by one's pants, kurta, etc, while standing or walking or else one would be committing a major sin.

Allama Khaleel Ahmad Saharanpuri (رقمة اللُّرعَلِي) also states:

وَهَٰذَا فِي حَقِّ الرِّجَالِ دُوُنَ النِّسَاءِ

"This command (of uncovering the ankles) applies to males and not to females."

(Bazlul Majhood; Vol.6 pg. 57, The Chapter on Clothing)

Once a Sahaabi (شى الله عنه) said to Rasulullah

إِنِّيُ حَمِشُ السَّاقَيُنِ

"My shins have dried up."

What this meant was that due to the narrowness of my shins (including my ankles) having dried up and becoming thin and unsightly,



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I wish to cover my ankles. However, Rasulullah (صالله عاوسات) did not permit him to do so. Instead, he said:

إِنَّ اللَّهَ لَا يُحِبُّ الْمُسُبِلَ

"Verily Allah Ta'ala does not love the one who covers the ankles."

(Fathul Baari; Vol. 10, pg. 264)

Dear friends! Ponder! Is it wise that one should deprive himself of the love of Allah Ta'ala by

means of covering his ankles? On another Four Actions To occasion Rasulullah (صالله عليه) said to Sahaab

(مصى الله عنه) whose sheet was dragging on the floor:

اَمَالُكَ فِيَّ اُسُوَةٌ

"Is there not an example for you Rasul (Hemands 1 in my way of life?"

(Fathul Baari; Vol. 10, pg. 263)

The question is actually an affectionate walthing land age the Thus, the mere claim of love is not sufficients of astful glass Allah fa'ala has give Love in reality forces one to follow his belowed the paze in the Allah Ta'ala says:

فُضُّوا مِنُ الْصَارِقِطِ The poet expresses this in the following couplet

"Had you been true in yo have obeyed him, a

is obedient to th The dictates of the love fo

them. If we obey every co we are indeed rue in ou

> THE THIRD PROTECTING T

"Say (O Mabi) to the l





لُوْكَانَ حُبُّكَ صَادِقاً لَا طَعْتَهُ إِنَّ الْمُحِبُّ لِمَنْ يُجِبُّ مُطِيْعُ

"Had you been true in your love, you would have obeyed him, verily the lover is obedient to the beloved."

The dictates of the love for Allah Ta'ala and His Rasul (مَالِّهُ الْعِلَيْكُ) demands that we do not disobey them. If we obey every command of His, then we are indeed true in our claim of love.

THE THIRD ACTION

PROTECTING THE GAZE

In this time and age there is great neglect in this regard. Many people do not even regard the casting of lastful glances as a sin where as Allah Ta'ala has given the command of protecting the gaze in the *Qur'aan Shareef*. Allah Ta'ala says:



"Say (O Nabi) to the believers that they should lower their gazes."





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This refers to not looking at Non-Mahram* women. Likewise, they should not gaze at beardless youth. In fact, even if a youngster's beard has grown to some extent but one still finds the heart somewhat inclined towards him. then to look at him is haraam. The crux of the matter is that any such face which one derives haraam pleasure from gazing at, it is haraam to look at such a face. The protection of the gaze is such an important aspect that Allah Ta'ala has separately commanded the women to also guard their gazes. Allah Ta'ala say Four Actions To A

In the narration of Bukhari

يَغُضُضُنَ مِنُ ٱبُصَارِهِنَّ ﴾

"And say to the believing women that "Casting lut ful glance." they should lower their gazes"

of the ey

(مَبَاللَّهُ عَلِيكُ عُلُهُ) that Rasulullah (مَبَاللُّهُ عَلِيكُ)

(Bukhari Shareef; Vo

This aspect is unlike the commands of chaland hysts ustful glar fasting and other injunctions where injunctions where Wall of Alfah pala unles women have not been given an independent command. Rather the males have abotternariation Rather the males have betternariation Rather the males have said: addressed and women have been included. in these commands on the basis of being subservient to men.

"May the curse of Allah

one who casts lustful glo who emerges in su

A woman with whom one is permitted to marry.



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In the narration of Bukhari Shareef it is reported that Rasulullah (صَالِّهُ عَلِيْكُ) said:

زِنَى الْعَيْنِ الْنَّظُرُ

"Casting lustful glances is the fornication of the eyes."

(Bukhari Shareef; Vol. 2, pg. 923)

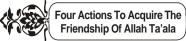
One who casts lustful glances and is indulging in fornication cannot even dream of becoming a *Wali* of Allah Ta'ala unless he sincerely repents from this evil.

In another narration Rasulullah (صَالِّهُ عَلِيْكُ is reported to have said:

لَعَنَ اللهُ النَّاظِرَ وَالْمَنُظُورَ إِلَيْهِ

"May the curse of Allah Ta'ala be upon the one who casts lustful glances as well as the one who emerges in such a manner that lustful glances are cast at one."

(Miskaat Shareef pg. 270, the book of Nikah, Chapter on looking at a woman for proposal)





In this Hadith, Rasulullah (صَالِهُ عَلِي اللهُ has cursed both the person who casts lustful gazes as well as the one who is gazed at (due to not adopting the Hijaab). Those who fear the curse of the Auliya and pious people should fear the curse of Rasulullah (صِيَّالِهُ عَلِيْكُ), since piety is acquired in becoming true slaves of Rasulullah (صَالِبُهُ عَلِيهُ). Therefore, if an accidental gaze falls upon a beautiful face, turn the gaze away immediately. Do not allow the gaze to remain on the face even for one moment.

It is clearly understood from the verses of Qur'aan Shareef and the Ahadith that the Pome people object and who casts lustful glances has been givenybitie All we have a following three evil "titles".

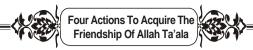
- Disobedient to Allah Ta'ala and His Rasul (صاالله على الله عل
- Fornicator of the eyes 2.
- Accursed

If one is addressed with any of the send doing something wh one will be extremely hurt and displeted are taking and deriving haraam pleasure Thus, if one wishes to remain safe from the searts As a resu titles, it is necessary to guard the daze mes distrinced awa

Molvis are not hightening His Rasul is prohibiting yo make any Mas ala (law o explain the laws of Dee Qur'aan and the Ahadith these the sayings of any

I say to such people who taken nothing and done a glance that if your cast an insignificant act, then glances? Simply forsake co

ruined. When one casts to such an extent that in distanced away so far. T



Some people object and say, "What have we done? We did not take anything or do anything to anybody. All we have done is cast a glance. These Molvis needlessly frighten us." Nay, the Molvis are not frightening you. Allah Ta'ala and His Rasul is prohibiting you. The Molvis do not make any Mas'ala (law of Deen). They merely explain the laws of Deen. The verses of the Qur'aan and the Ahadith presented above, are these the sayings of any Molvi? Furthermore, I say to such people who claim that we have taken nothing and done nothing but only cast a glance that if your casting a glance is such an insignificant act, then why are you casting glances? Simply forsake casting lustful glances! Thus, it is obvious that they are taking something and doing something when casting glances. What they are taking and doing is actually deriving haraam pleasure which they "import" into their hearts. As a result their hearts become ruined. When one casts lustful glances one becomes distanced away from Allah Ta'ala to such an extent that in no other sin one is distanced away so far. The gibla of the heart



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completely changes. The heart that was directed towards Allah Ta'ala turns 180 degrees away towards the person one had glanced at. It is as if the heart has turned around completely to face the object of the lustful glance and has turned its back to Allah Ta'ala. Hence, whether the person is performing Salaah, reciting the Qur'aan Shareef or anything else, that beautiful face is in front of him. When in solitude, also the mind is still engrossed in the same beauty.

Now, instead of the remembrance of Allah Four Actions To / Friendship Of A Ta'ala, the remembrance of that beautiful dresult, so person is in the heart. The heart is not subjected the time of to such destruction by means of any office sin a For instance, a person has missed his salaah or he has spoken a lie, or he has harmed vil fance is a somebody, his heart will turn away from horsal casting an evil Ta'ala by 45 degrees. However, he will repetiment the sweets and seek the forgiveness of those he has the transfer of the tr harmed and his heart will once again be directed des he will p towards Allah Ta'ala. On the contrary sweetness of Inflican which of casting glances is such that a person biggingles it the revel completely unmindful of Allah Ta'ald arraintheat the sweet entered the heart. Rath love of the person he has gazed at settles dipus which

physically experience the ind it present in your he



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his heart. As a result, some people even lost their *Imaan* at the time of death.

Allah Ta'ala declares in a Hadith-e-Qudsi:

إِنَّ النَّظُرَ سَهُمُّ مِّنُ سِهَامِ إِبْلِيْسَ مَسُمُّومٌ مَنُ تَرَكَهَا مَخَافَتِي اَبُدَلُتُهُ إِيْمَانًا يَّجِدُ حَلاوَتَهُ فِي قَلْبِهِ

"Verily the evil glance is a poisonous arrow from the arrows of shaytaan. The one who will forsake casting an evil glance out of My fear, I will give him in return such Imaan the sweetness of which he will taste in his heart".

(Kanzul Ummaal; Vol.5, pg. 328)

In other words, he will physically acquire the sweetness of *Imaan* which will be present in his heart. This is not some world of fantasy or imagination. It is the revelation of Allah Ta'ala. Allah Ta'ala has not instructed us to merely imagine that the sweetness of *Imaan* has entered the heart. Rather he has declared the word () which means that you will physically experience the taste of *Imaan* and find it present in your heart.



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Dear friends! Practice on this prescription (of abstaining from lustful glances) and see the effects for yourself. The heart will experience such sweetness of Imaan that as a result the value for the kingdoms of the seven continents will perish from one's heart. Allama Abul Qasim Qushairi writes in Risala Qushairiya that by the injuction of guarding the gaze Allah Ta'ala has taken away the pleasure of the eyes but in return He has granted the non-perishable sweetness of Imaan.

Mulla Ali Qari (رهمة الله علي) writes:

أَنْ حَلَوْهُ الْإِيْمَانِ إِذَا ذَخَلَتُ الْعَالِيُمَانِ إِذَا ذَخَلَتُ الْعَلَيْمَانِ إِذَا ذَخَلَتُ الْعَلَ أَنْ حَلَوْهُ الْإِيْمَانِ إِذَا ذَخَلَتُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّلَّاللَّا اللَّهُ اللَّهُ اللَّالَّا اللَّهُ اللَّهُ اللَّا اللَّا اللَّهُ اللَّهُ اللَّلَّا ا قَلْبًا لَا تَخُرُجُ مِنْهُ ابَدَاً

"It has been narrated that once the sweething stations. In these pla Imaan enters the heart, it never leaves oft! Maan. Hence, acquii death upon Impan. There (Mishkaat; Vol. 1, pg. 74)

ررثمة الله عليا Comments (رثمة الله عليا) statement and declares:

PROTECTING I فَهُ اللّٰهُ اللّٰمُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰهُ اللّٰهُ اللّٰمُ الل

of death upon Imaan." (Mirgaat)

Four Actions To Friendship Of A

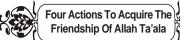
great wealth of gaining being distributed in the

The reason for this is

these times there is an e shamelessness, there is a ple pweniess of Imaan. I partake of the halwa (sw

THE OURTH

protect the eyes from ca but they do not protect the of beautiful faces. By me



The reason for this is obvious since when Imaan will never leave the heart after having entered, death will also come upon Imaan. Thus, protecting the gaze is a guarantee for death upon Imaan. Friends, nowadays this great wealth of gaining death on Imaan is being distributed in the bazaars, at airports and stations. In these places, protect the gaze and gather the treasure of the sweetness of Imaan. Hence, acquire the guarantee of death upon Imaan. Therefore, I say that if in these times there is an excess of nudity and shamelessness, there is also an abundance of the sweetness of Imaan. Protect the gaze and partake of the halwa (sweetness) of Imaan.

THE FOURTH ACTION

PROTECTING THE HEART

Together with protecting the gaze, it is also necessary to protect the heart. Some people protect the gaze of the eyes but do not protect the gaze of the heart. This means, that they protect the eyes from casting lustful glances but they do not protect the heart from thinking of beautiful faces. By means of such thoughts

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and imaginations they derive haraam pleasure. One should understand well that this is also haraam. Allah Ta'ala declares:

"Allah Ta'ala knows the deception of the eyes and the secrets of the hearts."

Allah Ta'ala is aware of the haraam pleasure that you derive in your heart. One buzurg states:

چوریاں آئکھوں کی اورسینوں کے راز

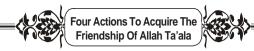
Friendship Of A (displeasure of Allah Ta'

The deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the deceptions of the eyes and the secrets of the eyes and the eyes are the eyes and the eyes are the eyes and the eyes are the eyes You are all aware, O the most Independent One protect

It is not sinful if the previous sins come tall these haraam actions. B Rather, it is sinful to bring these thoughts to remain so mind. If an evil thought comes to mind, More: The prove mentic not be taken to task for it. However, when the and women evil thought comes, it is haraam to the redifferice on the formation that thought (by thinking further addition to safegua entertain that thought (by thinking further addition to safegua it), or to deliberately think of the past sitts and

derive pleasure from it, or to plot committing one sin which has become a sin in the future. These aspects will industrible of the place of the plac

SHAR'I HIJAB PARDAH, I people_the elite and so



displeasure of Allah Ta'ala. Another severe harm of thinking of evil is that the desire to commit sins is intensified. As a result there is a grave danger that one will become physically involved in sin.

May Allah Ta'ala protect us and save us from all these haraam actions. By the barakah of being protected from these sins it will Insha-Allah become easy to remain safe from all other sins.

Note: The above mentioned actions (leaving the beard equal to one fist and wearing the garments above the ankles) are for men to practice upon. Women on the other hand should practice on the following two actions in addition to safeguarding the eyes and the heart, in order to attain the friendship of Allah Ta'ala:

(1) SHAR'I HIJAB (PARDAH)

One sin which has become very wide-spread and common these days is not adopting the SHAR'I HIJAB, PARDAH. Let alone the common people, the elite and so-called "religious"



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people are also involved in this vice of not adopting Shar'i Hijab from ghair-mahram relatives. Some women wear the Burgah from head to toe when they leave the home but they do not adopt the Hijab from ghairmahram male relatives whereas this is also a command of the Shariah. Actually, adopting Hijab from ghair-mahram male relatives needs to be given more importance due to the fact that one comes into contact more with relatives than with strangers. Therefore, one should be more cautious in this regard. Friendship Of A

The following male relatives are what man a ked Rasu mahram and it is compulsory to adop whether she should adop mahram and it is compulsory to adop hother and away Rasululla from them:

- Maternal aunt's husband
- Paternal aunt's husband
- Male cousins from paternal ungle involved and the
- Male cousins from paternal quilib emphasised the 4-
- 5-Male cousins from maternal bunt
- 6-Male cousins from paternal dunt
- 7-Sister's husband

8-

All male relatives of the husband except thought was the neth father-in-law. One should take special Hills does yourself locked behind

if the house is small the

http://islamicquotations.blogspot.com/

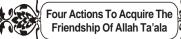
caution in regards to bro

as death puts an end to adopting Hijap from the put an end to one's De should fear the brother fears death. This is bed

"The brother-in-law is d

دری کا بہ کیجہ لکلا

This is the consequence of 1





caution in regards to brother-in-laws.

One woman asked Rasulullah (مَالُلُهُ وَاللَّهُ عَلَى as to whether she should adopt the Hijab from her brother-in-law. Rasulullah (مَاللُهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللْلِمُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللللْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللللللِّهُ وَلَا الللللِّهُ و

آج کل پردہ دری کا یہ نتیجہ نکلا جس کو سمجھے تھے کہ بیٹا ہے بھتیجہ نکلا

This is the consequence of not adopting the Hijab, Who you thought was the son turned out to be the nephew!

Adopting Hijab does not mean keeping yourself locked behind close doors. Rather if the house is small then one should fully





wrap oneself properly with a large shawl, covering the face and the body, and continue to do the house work. But if there is no one else in the home then it is not proper to be alone with any ghair-mahram male relative. Also it is not permissible to speak to ghairmahrams without necessity. If there is a need to ask to bring groceries or other household needs, then one should ask with a heavy voice from behind a curtain or barrier.

One should not eat together on the Four Actions To A same table cloth with ghair-mahraman edolescence of relatives. Either all the spouses should and require ordinary exquisive. W together or men should eat separated price true to do with a women separately.

Another important point which must be tracked the changes in adulthood. No into consideration is that young childern large for or adopted and when they grow up and seach ad pred chi adolescence, the women of the house spen people is major si say, "Oh! What Hijab is there from him display which has become these days is to regard cleaned his nappies and took care "by the first "sister" when she is not so. No one can since he was a baby!" Understand this point or sister well: The rules and regulations of Shartan sous in the co

your own child's back-si when he was a baby, do y when he grows up and

at the believing w





Four Actions To Acquire The Friendship of Allah Ta'ala



pertaining adolescence are separate and the rules and regulations pertaining adulthood are totally exclusive. What does cleaning nappies have to do with anything? You cleaned your own child's back-side and private parts when he was a baby, do you do the same thing when he grows up and becomes a man? Obviously not. This is because the ruling changes in adulthood. Now, if after adulthood the ruling changes for one's own child, one's own flesh and blood, then what do you think about that adopted child who is not even your own? Not adopting Shar'i Hijab from such people is a major sin. Similarly, another disease which has become very widespread these days is to regard someone as one's "brother" or "sister" when in actual fact he or she is not so. No one can simply become your lawful brother or sister by word of mouth. It is compulsory to adopt Hijab from him.

Allah Ta'ala says in the Qur'aan Majeed:

"(And tell the believing women) that they must

Four Actions To Acquire The Friendship of Allah Ta'ala



not expose their beauty/adornment except to their husbands."

(Surah Nur: Verse No. 31)

﴿ وَإِذَا سَالُتُمُوهُنَّ مَتَاعاً فَسُئَلُوهُنَّ مِنُ وَّرَاءِ

حِجَابِ وَلُلِكُمُ اَطُهَرُ لِقُلُو بِكُمُ وَقُلُو بِهِنَّ ﴾

"And when you ask anything from them, ask them from behind a curtain. That is better for the purity of your hearts and their hearts"

(Surah Ahzaab: Verse No. 53)

االنَّبيُّ قُلُ لِأَزُوَاجِكَ وَبَنْتِكَ وَنِسَآءِ

المُهُمُ مِنِينَ يُدُنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبهِنَّ طَهُ المُهُمُ مِنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبهِنَّ ط

"O Nabi! (مَا الله عاليه), tell your wives and unposter over the wife. Th daughters and the believing women that the believing women the believing women that the believing women that the believing women the believing women that the believing women the believing wom should draw down their shawls over

(Surah Ahzaab: Verse No. 59)

THE RIGHTS OF (2)THE HUSBAND

The second action in order to attagraturate (second secon friendship of Allah Ta'ala for women the leaves

Friendship of A fileshe rights of the hu

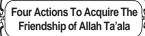
blessings of this action a of closeness to Allah Ta' rights which must be fulfill him superiority. He has m

husband is considered a sin Rousulullah (مَثَالِثُمُوافِيكُ ا hat woman who perform observes the fast of the mon with chastity and obeys her a choice to enter Jannah th

gates of Jannah which she (Narrated by Abu Nu'aim in F In another Hedith na

enter Jannah In another Hadith also r





fulfil the rights of the husband. Through the blessings of this action an incredible amount of closeness to Allah Ta'ala will be attained.

Allah Ta'ala has granted the husband certain rights which must be fulfilled and has bestowed him superiority. He has made the husband an authority over the wife. This is why pleasing the husband is considered a great act of worship and displeasing him is regarded to be a grave sin. Rasulullah (Allinguis) has said:

"That woman who performs her 5-times Salah, observes the fast of the month of Ramadhan, stays with chastity and obeys her husband, then she has a choice to enter Jannah through any of the eight gates of Jannah which she desires."

(Narrated by Abu Nu'aim in Hiyah, Mishkaat; pg.281)

In another *Hadith* narrated by *Tirmizi*, Rasulullah (مَاللهُ عَلِيهُ says:

"That woman who leaves this world in such a state in which her husband is pleased with her will enter Jannah."

In another Hadith also narrated by Tirmizi,





Rasulullah (صَالِّهُ عَالِيكَ) says:

"If Allah Ta'ala were to command the creation to prostrate to anything besides Him, then He would have commanded the woman to prostrate to her husband,"

Translator's Note: This Hadith Shareef clearly emphasizes how important it is to obey and please the husband. It does not mean the woman should literally prostrate to the husband.

In another Hadith Shareef narrated by Tirmizi

Rasulullah (مِيَّالِيهُ عَلِيسَةُ) says:

"If a man calls his wife to fulfil his sexual desirels, theter ** exual interpretation she should not delay. Even if she is called at the time trained by Tiri when she is cooking on the stove."

In another Hadith Shareef narrated by Bankhar! and Muslim, Rasulullah (اساله العالية) said May you be destroyed! do

"The woman who does not come to lay husband when he calls her, the angels sengingerses upon her till morning."

If the woman has a valid Shar'i excuse Ibl Abi Shaiba or sickness, i.e. she is in her menstrd المراكة المركة المركة المركة المراكة

or she has flu etc. then t

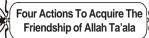
for her not to come to h "That woman uho displea

world then the women of Ja

but with you for a couple coming to us soon!"
With her kasulullah (Lub lub) mentio

There are 3 types of peot accepted nor any of their go is that woman whose husban

In other narration it is me virtuous and pious of al



or she has flu etc. then this is a valid reason for her not to come to her husband when he calls her for sexual intercourse.

Rasulullah (صَالُهُ عَلِيكُ mentions in another Hadith Shareef narrated by Tirmizi and Ibn Majah:

"That woman who displeases her husband in this world then the women of Jannah (which have been promised for those pious Muslim men who will enter Jannah) say:

"May you be destroyed! do not trouble him for he is but with you for a couple of days and he will be coming to us soon!"

Rasulullah (صَالِّهُ اللهُ mentions in another Hadith Shareef:

"There are 3 types of people whose Salah is not accepted nor any of their good deeds. One of them is that woman whose husband is displeased with her."

(Musanna Ibn Abi Shaibah; Vol. 1, pg. 358)

In other narration it is mentioned that a person asked Rasulullah (صَالِّهُ عَلَيْكُ) as to who is the most virtuous and pious of all women. Rasulullah (مَاللُهُ عَلَيْكُ) replied:



Four Actions To Acquire The Friendship of Allah Ta'ala



"That woman who when her husband looks at her he becomes happy and when he says something to her she listens and obeys, and she protects her chastity and she does not squander her husband's wealth."

The husband also possesses this right that she should not perform any NAFL IBADAT (voluntary worship) except with his permission. She should not perform any NAFL fasts nor NAFI SALAH.

He also possesses the right that the wife Four Actions To A should not remain untidy, dirty or unantractive in front of him. Rather she should try her bestagrice on to make herself attractive to him in sufficients country to make herself attractive to him in sufficients at the sufficient of the suffici way by which he becomes pleased!

Another right which the husband has over regularly lift the formation of the following process when the husband has over the husband has been the husband has over the husband has been the h wife is that without his permission she astroughties in addition times of the control with the state of the control with not leave the house, whether it is to help or to strangers.

RECOMMENDATION

to my lecture: حقوق الرجال RIGHTS OF THE HUSBAND ts not well betwee

INSHA - ALLAH, it will prove to be very beneficial slope of Allah

In order to save oneself t actions that have been d

strength. When the Rooh become easy to refrain

RECITE AN IN

Concerning the rights of the husband, reterning the rights of the rights of the husband, reterning the rights of the

نَ لَهَا حِجَابٌ ذُوْنَ اللَّهِ

Kalimah on the earth, hi -Azam (Grand T



TO ACQUIRE TAWFEEQ (ABILITY) TO PRACTICE ON THE ABOVE FOUR ACTIONS COMPLETE THE FOLLOWING FOUR TASBEEHAAT

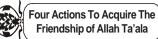
In order to save oneself from the four haraam actions that have been discussed above, one must regularly fulfil the following four Wazaaif (daily practices). Women should only fulfil the last two Wazifas. In addition to this, they should recite אולים ווליי 100 times daily. By completing these Wazaaif ones Rooh (soul) will gain great strength. When the Rooh gains strength, it will become easy to refrain from sins.

(1) RECITE און און און 100 TIMES

Rasulullah (صَالِّهُ العَالِيَةُ) is reported to have said:

"There is no veil between in y i i i and Allah Ta'ala." (Mishkaat; pg. 202)

When the slave of Allah Ta'ala recites this Kalimah on the earth, his recitation reaches the Arsh-e-Azam (Grand Throne) of Allah Ta'ala.



The Manner Of Reciting ผู้เป็นไป

When saying (צולג) lightly ponder that my (4)) has reached the Arsh-e-Azam. When reciting (וֹצְׁונֹגֹּ) lightly ponder once more that through a pillar of light the Noor of Allah Ta'ala is entering my heart from the Arsh-e-Azam. Ponder over this very lightly. Do not unduly pressure and (مُحَمَّدُ رَّسُولُ اللهِ) or ten times, also recite

complete the Kalimah. RECITE | 100 TIME Sponder very lightly on the

It is Waajib to recite (اَجُلَّ جَالُ بَعُهُ) upon takingerbienis ervant is r name of Allah Ta'ala the first time. What this elen more means is that in any one gathering when the name of Allah Ta'ala is taken, it is Waajibain Allah! How so that gathering to say at least once (ﷺ) The name of Allah Ta'ala should be taken with a lightear m

great love. While reciting (الله الله) imagine أَمْرُهُمُ وَالْتَ عَيُّا الرَّامِهُمُ الله الله)

there is one tongue in the mouth and another the wind shows g tongue in the heart. Think that bothskeare umhat, Mujd Ashraf Ali Thypwi Saheb

simultaneously saying (

is emanati**n**g from ev (الله)

Undue pressure should no

four Tafsee (commental



simultaneously saying (ﷺ). Also imagine that (ﷺ) is emanating from every pore of my body. To ponder very lightly on the above is sufficient. Undue pressure should not be put on the mind. If, during the course of Zikr, the following couplet of this servant is recited now and again you may find even more pleasure in the Zikr:

الله الله كيسا پيارا نام ہے عاشقوں كا مينا اور جام ہے

Allah! Allah! How sweet a name is it! It is the wine and goblet of the lovers.

(3) RECITE ISTIGHFAAR 100 TIMES

The following Istighfaar may be recited:

"O My Rabb, forgive my sins and shower Your Mercy upon me. For verily You are the One Who shows greatest Mercy."

Hakeemul Ummat, Mujddidul Millat Moulana Ashraf Ali Thanwi Saheb رثة الشعلي) as mentioned four Tafseers (commentaries) of the word "Mercy":



Four Actions To Acquire The Friendship of Allah Ta'ala



TAWFEEQ-E-TA'AT

(THE ABILITY TO DO **(**1) RIGHTEOUS ACTIONS)

Due to the evil of sins, the ability of worshipping Allah Ta'ala and being obedient to Him is snatched away. Hence, the servant seeking forgiveness from Allah Ta'ala is in reality requesting this mercy. It is as if he is beseeching Allah Ta'ala to once again grant him the Tawfeeg to worship Him and be obedient to Him that very Tawfeeq which was snatched away due to his sins. He is actually pleading, "O Allah! I have four Actions To.

begged forgiveness for my sins. Therefore purpolity." B once again grant me Your Tawfeeq."

the person is pleading: " of Judgement do not ta our deeds." Rasulullah (

INCREASE IN SUSTENANCE

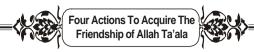
As a result of sins, one's sustenande This males Othe Une who is restricted. Hence, by seeking forgiven six an account of his der servant is saying: "O Allah! increateut mying in account sustenance and grant me Barakah (blessings) somethingh the one se قليل كثيرالنفع somethingh. The one se which though it is little in quantity, its ibanetit Hence, do n is very great.

Day of Judgement. With enter me directly into Ja

FORGIVENESS WITHOUT ACCOUNTABILITY Of DUROOD S

يّ الأبيّة:The third Tafseer of "Rahmat" is "forgivenés"

This concise Durood Shall



مَنُ نُو قِشَ عُدِّبَ

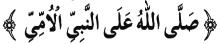
This means, the one who is taken to task (made to give an account of his deeds) will be punished. Therefore, on the Day of Judgement forgive us without taking an account of our deeds.

(4) Entry Into Jannah

The fourth Tafseer of "Rahmat" is direct entry into Jannah. The one seeking forgiveness is asking, O Allah! I have begged forgiveness for my sins. Hence, do not punish me on the Day of Judgement. Without any punishment enter me directly into Jannah

(4) RECITE DUROOD SHAREEF 100 TIMES

Recite the following Durood Shareef 100 times daily:



This concise Durood Shareef is narrated in the Hadith.



Four Actions To Acquire The Friendship of Allah Ta'ala



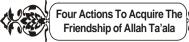
My first Shaikh, Hazrat Moulana Shah Abdul Ghani has explained a beautiful (رهمة الله عليا Phoulpoori manner of reciting Durood Shareef. He says, "When reciting Durood Shareef imagine you are standing at the Rawdah Mubarak. From the countless blessings that are being showered upon Rasulullah (صِأَاللها , some droplets are falling on you as well."

Outbul Aalam Hazrat Moulana Rasheed Ahmad Gangohi (رثمة الشعلي) was asked, "Should Istighfaar, be recited first or Durood Shareef?" He enquiree, "Do you wash your dirty clothes first or perceive the darkness of first apply Itr (Perfume)?" Therefore, or ecomes, the distribution of the street of th first cleanse his soul from the filth of significant fields and having made means of Istighfaar and then perfume his coorded to once a from Allah Ta'ala. Unlike the who does not make zikr

punctuality, the heart will be filled with any of the heart will be filled with any o and the soul will be strengthened. One date with the strengthened. One date will be strengthened. then be greatly perturbed by the darkmessed farlier. Event sin. This is the difference between too the aik buy more. (one who makes zikr) and a non-zaalphn leadhing from sin even if the *zaakir* has to err, he will immediately وَالْا الْمُسْلِينَ الْمُسْلِينَ إِلَا الْمُسْلِينَ الْمُسْلِينِ الْمُسْلِينِ الْمُسْلِينَ الْمُسْلِينَ الْمُسْلِينِ الْمُسْلِينِ الْمُسْلِينِ الْمُسْلِينِ الْمُسْلِينَ الْمُسْلِينَ الْمُسْلِينَ الْمُسْلِينَ الْمُسْلِينَ الْمُسْلِينَ الْمُسْلِينِ الْمُلِينِ الْمُسْلِينِ الْمُ

who cannot even perceiv By reciting the above four Tasbee hands, with a functual

> "None are His friend who abstain





perceive the darkness of the sin. He manages to perceive this darkness since he is one who possesses light. As soon as the darkness comes, he is immediately perturbed. Hence, he immediately seeks forgivness from Allah Ta'ala and having made up for the sin that he has committed he once again regains the *Noor* from Allah Ta'ala. Unlike the *non-zaakir*, the one who does not make *zikr* is like a blind person who cannot even perceive the darkness.

Thus, by the punctual recitation of these Tasbeehaat, Insha-Allah the Rooh (soul) will be greatly strengthened and be able to combat the Nafs (innerself) and shaytaan. It will also become very easy to refrain from the four sins mentioned earlier. Eventually a day will then come when he will no longer have the courage to the sin any more.

The friendship of Allah Ta'ala is dependent upon refraining from sins. Allalh Ta'ala says:



"None are His friends except the one who abstain from sins."



Four Actions To Acquire The Friendship of Allah Ta'ala



Thus, the basis of the friendship of Allah Ta'ala is Tagwa. In fact, the greatest stage of Wilaayat, which is Siddigiyyat, is also dependent on Tagwa. The greater one's Tagwa, the greater friend of Allah Ta'ala he will be. The reason for this is that upon refraining from sin his heart will be grieved and he will have to gulp the bitter sip of patience. Upon this sacrifice, Allah Ta'ala endows him with the great gift of His friendship.

May Allah Ta'ala grant us the ability to practice upon this advice. May He grant us perfect Tagwa.

Despite the fact that we are not deserving.

May Allah Ta'ala, merely out of His grace, cause shower Your us to reach the highest point of the stage of the sun of G Siddiqiyyat. (the highest rank of Wilaay afficke us. Afract us to Your afficke us devoied to Yo

AAMEEN

آ فتابت بر حدث ہامی زند طنبِ عام تو نمی جوید سند

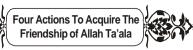
O Allah! when the rays of Your sun Fate changes by the suppl falls on even filth,

It does not deprive it of Your blessings

since Your grace does n

فَ آنْتَ السُّلِيعُ الْعَلِيمُ

Do not, O in abitants of hopeless over you



since Your grace does not search for ability (to shower Your blessings)."

Hence, O the Sun of Grace! Allow even a single ray of Your grace to fall on unworthy ones like us. Attract us towards Yourself and make us devoted to You.

Aameen

رَبَّنَا تَقَبَّلُ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ

**

مایوس ندہوں اہلِ زمیں اپنی خطاسے

تقذیر بدل جاتی ہے مضطر کی دُعاسے

Do not, O inhabitants of the earth, become hopeless over your mistakes,

Fate changes by the supplication of a restlessly broken heart.







TWO MURAQABAHS

(MEDITATIONS)

FOR SAFEGUARDING THE FRIENDSHIP OF ALLAH TA'ALA

There are two Muragabahs (meditations) which if they are practiced upon on a daily basis, will save one from the destructive disease of Kibr (pride and vanity) Insha-Allah Ta'ala. This disease is so detrimental that it comes in a

heart equal to even a mustard seed Will whethed fool ob enter Jannah (paradise). It was this very distributed of Allah Ta'ala which caused Iblees to become rejected from real on which he who tollows in the for the court of Allah Ta'ala and made him dsay the and vanity

﴿ اَنَا خَيْرٌ مِّنَهُ ﴾

"I am more superior than him (Adam

"You have created me from fire and Now, if someone poses him (Adam Well) from dust." him (Adam (Adam from dust.")

Hadith Shareef that anyone who has pride in the

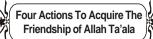
end up to be rejected fro Ta'ala. Therefore, the follo will, Insha-Allah, serve

shield from becoming w from the court of Allah this sings of these medi come about in the heart.

it is important to perfor likewise critical and nec these good deeds. Thus, t will also be a means of g

this my Shaikh Hazrat Mou (رهم الشعليا Saheb Phooly uri proof for meditation is i





Due to this "superiority complex" within him, that wretched fool objected against the command of Allah Ta'ala with this thought in mind: how can that which is superior, bow down to a creation which is inferior? Therefore, he who follows in the footsteps of Iblees, i.e. breeds pride and vanity in his heart, will also end up to be rejected from the court of Allah Ta'ala. Therefore, the following two meditations will, Insha-Allah, serve as a protection and shield from becoming wretched and rejected from the court of Allah Ta'ala. Through the blessings of these meditations pride cannot come about in the heart. Furthermore just as it is important to perform good deeds it is likewise critical and necessary to safeguard those good deeds. Thus, these two Muragabahs will also be a means of guarding the actions of Wilayat (friendship) Insha-Allah.

Now, if someone poses the question as to what is the proof for meditation. In answer to this my Shaikh, Hazrat Moulana Shah Abdul Ghani Saheb Phoolpuri (رقة الشيالي) used to say that the proof for meditation is in the Hadith:





رَاقِبِ اللَّهَ تَجِدُهُ تُجَاهَكَ

"Ponder and meditate upon Allah and you will find Him before you."

The Sufiyaa-e-Kiraam who have made Muragabah and meditation a practice have done so due to the Hadith narrated in Bukhari Shareef known as Hadith-e-Ihsaan, wherein it is stated:

أَنُ تَعُبُدَ اللَّهَ كَا نَّكَ تَرَاهُ

"That you worship Allah Ta'ald as if you see Him."

One who has reached this stage, he then commit sins? And he who ClbD&ftChekASire lilying fro from sins becomes the Wali of Allah ... River and Male anth and due the fact that Taqwa (abstention from \$\frac{1}{2} \text{intermediate} \text{to general intermediate} \text{siles \text{sile sile to general intermediate}} \text{ in the fact that Taqwa (abstention from \$\frac{1}{2} \text{ in the fact that } \text{Taqwa}) \text{ in the fact that Taqwa} \text{ in the fact that Taqwa} \text{ (abstention from \$\frac{1}{2} \text{ in the fact that } \text{ in the fact that Taqwa}) \text{ in the fact that Taqwa} \text{ (abstention from \$\frac{1}{2} \text{ in the fact that } \text{ in the fact that Taqwa}) \text{ in the fact that Taqwa} \text{ (abstention from \$\frac{1}{2} \text{ in the fact}) \text{ in the fact that Taqwa}} \text{ in the fact that Taqwa} \text{ in the fact is the foundation of Wilayat. Allah Ta'algrogated ations is



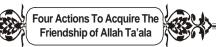
"Only those are His friends who abstain from sins."

our Actions To Friendship of A

Unfortunately these d ignorant and take Sufis sorts of "meditations" supposed to see a poin n n wears (n) an an atransfoi colors or they are sup

necessary for us to und absolutely NOT the pur

Rather the objective of mentioned above) is the of Allah (Omnipresence that one remains safe fro Ta'ala, because throug becomes derived of friendship.



Unfortunately, these days some deviant, ignorant and take Sufis are performing all sorts of "meditations" in which they are supposed to see a point of light gradually increasing and transforming into different colors or they are supposed to meditate that they are flying from the earth to the skies. If they do not start seeing light filling up the entire earth and skies then they are told to remain sitting silent in one place until they see something. The end result of such ignorant meditations is that people will end up becoming mad. Therefore, it is extremly necessary for us to understand that this is absolutely NOT the purpose of meditation. Rather the objective of Muragabah (as mentioned above) is that such a realisation of Allah (Omnipresence) enters the heart that one remains safe from disobeying Allah Ta'ala, because through disobedience one becomes deprived of Allah's love and friendship.





MURAQABAH NO.1

مَا اَصَابَكَ مِنُ حَسَنَةٍ فَمِنَ اللَّهِ. الخ

The first Muragabah is as follows:

Whenever one performs any good deed then one should not consider it as one's own achievement and perfection. One should consider it to a bestowal from Allah Ta'ala. This is not some imaginative fantasy, rather

it is reality. Allah Ta'ala says:

"If any goodness reaches you then Manure is put of the roots it is from Allah."

(Surah Nisa: Verse No. 179)

If one performs any good deed such ds: Weekingling roses bl a brilliant lecture or speech, writing and ractine bestow article or book, being able to teach in essertetion. Sim way, propagating and doing TableeghareMethynbinition of or gaurding the eyes and the heart from untitle beauties, spending money in Allah's pathose essence is from thus, if pure and good

Friendship of A

then one should not cons the sheer grace of Allah

if beautiful and fragrant r rose bush then is this the the manure? If it were the the manure then only for

out then trug this is الله arace and mercy of Alla







then one should not consider it as one's own accomplishment and master piece. Rather one should regard such "achievement" to be the bestowal and endowment of Allah Ta'ala, the sheer grace of Allah Ta'ala.

Manure is put at the roots of a rose bush. Now if beautiful and fragrant roses bloom from that rose bush then is this the accomplishment of the manure? If it were the accomplishment of the manure then only foul smelling flowers would have come out. But due to the fact that sweet-smelling roses blossomed from foulsmelling manure, is a clear proof that this is in actual fact the bestowal of Allah and His absolute perfection. Similarly, we have been created from مَآءِ مُّهِيُن (a dirty drop of fluid). We are the combination of our father's sperm and mother's menses. Therefore, impure and evil actions are not far-fetched for such a creation whose essence is from impure substances. Thus, if pure and good actions are carried out of the sheer فَمِنَ اللَّهِ out of the sheer grace and mercy of Allah Ta'ala.





Similarly, if sand or dust happens to shine brightly then this is not the doing of the dust, it is the affect of the rays of the sun which are reflecting on the dust. If the sun's rays are removed from the dust then the dust will immediately become dull and lusterless.

In this verse:

"Any good which reaches you is from Allah..."

Allah Ta'ala has remedied the detrimented disease of pride and vanity. In this verse, is exactly the case we disease of pride and vanity. In this verse, is exactly the case we have τ_{a} is a lesson for us not to consider any out of His infinite Mercy doings to be our own achievements ramedurate concerning accomplishments. Rather any good that المف بطا ألعه may happen to do, should be attributed to the はっぱん bestowal, the assistance and the TauTre equipole of Taufeed Allah Ta'ala (ability granted to us by Hispagood deeds is also His g

Just as a loving father takes the hand of his symbol All h Ta'ala child and makes him write something on a sadisficulty piece of paper and thereafter congratulates, Sustainar and him saying, "Very good, how well vow have the reward ! written!".

My Shaikh, Shah Abdul Ghai

our actions are limited?

that this recompense is grace. The bility to abs artermence of good ac

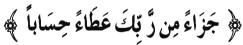




This is exactly the case with our good actions: Allah Ta'ala grants us *Taufeeq*, and thereafter out of His infinte Mercy attributes those very actions towards us.

My couplet concerning this is as follows:

The bestowal of Taufeeq (ability) to perform good deeds is also His grace. And attributing those good deeds to us is grace upon grace. My Shaikh, Shah Abdul Ghani Saheb (ניבר וולגישלבים) used to say that Allah Ta'ala says:



"A sufficient recompense, a bestowal from Your Sustainar and Nourisher..."

But how can the reward be unlimited whereas our actions are limited? It can only be said that this recompense is but His bestowal and grace. The ability to abstain from evil deeds, performance of good actions, remembering





Him, all of these are nothing but His bestowal, grace and benificience. None of these actions are our accomplishments. One Buzurg has said:

> محبت دونول علم میں یہی جاکر یکار آئی جسے خود بارنے جاہا اُس کو باد یار آئی

Love has given announcement in both the worlds.

Whoever the Beloved has chosen for

His love only he shall remember Himman Ta'ala en pins good

Similarly, whatever sins and mistaker whatever vil you co commit then this is from our own m stephning misdoing repentance from it. This is alluded to in the following statement الرُوارَبُكِياً

of the verse:

أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنُ نَفُسِكَ ﴿ الْصَابَكَ مِنْ سَيِّئَةٍ فَمِنُ نَفُسِكَ ﴿ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّالِي الللَّهُ اللَّهُ الللّلِلْمُلْلِمُ الللَّهُ اللَّهُ اللَّهُ الللللَّ الللَّا الللَّهُ ا

Any evil which reaches you is from Volling OWE is nourished Nafs. It is nothing but the rage, rebillions her sale is nouri boldness, foolisness, impurity and filth respinsor its mother. Nafs.

evil. To attribute evil ac

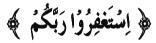
"Seek forgiveness from

Allah Ta'ala has comm this is that every nourish it nourishes and susta

after me and mourishing an animal and look after follow you wherever you ence that you have loo



Allah Ta'ala enjoins good actions and forbids evil. To attribute evil actions towards Allah Ta'ala is KUFR. Therefore, Allah Ta'ala is saying that whatever evil you commit, consider it to be your own misdoing and regretfully seek repentance from it.



"Seek forgiveness from Your Nourisher."

Allah Ta'ala has commanded us to seek forgiveness from Him. But why has He used the word (Nourisher)? The wisdom behind this is that every nourisher loves that which it nourishes and sustains. Similarly, the thing which is nourished and looked after also has love for its nourisher. It is for this very reason that a small child is always seen running to its mother. Because that child knows that it is my mother who is looking after me and nourishing me. Even if you raise an animal and look after and nourish it, it will follow you wherever you go for it knows and sense that you have looked after it. By using





the word (Nourisher) both the love of the Nourisher and Sustainer and that which is nourished and sustained is established.

By using the word رُبُ RABB (Nourisher and Sustainer) it is being said to us that I definitely do have love for you, but you also have love for Me as well. Love is a mutual thing.

دونوں جانب سے اشارے ہو چکے

Friendship of A

Thus why should we no

Four Actions To

forgiveness? From both sides have indications been mudefore, every good

We have become Yours and You have become durs in the the best of t Allah Ta'ala is giving us hope of forgive has hamed of one's

Due to the fact that He loves us, if we rusteed will remove the who remains so forgiveness from Him then He will definitely he will rem forgive us.

﴿ إِنَّهُ كَانَ غَفَّاراً ﴾

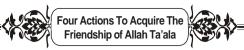
"Verily, He is Extremely Forgiving. "creation."

MURAQABA

TO CONSIDER O LOWEST OF ALI

The second meditation to the detrimental disease of consider onesell to be inf

Hakeemul Umrfat Mujaddido Ashraf Ali Saneb Thanwi (



Thus why should we not have hope in His forgiveness?

Therefore, every good deed should be considered to be the bestowal of Allah Ta'ala and every sin to be the misdoing of the Nafs. One should be thankful for His bestowal and ashamed of one's own misdeeds. He who keeps himself between "Bestowal" and "misdeed" will remain safe from PRIDE. And he who remains safe from PRIDE then Insha-Allah he will remain safe from ever becoming rejected from the court of Allah.

MURAQABAH NO. 2

TO CONSIDER ONESELF THE LOWEST OF ALL CREATION

The second meditation to protect oneself from the detrimental disease of pride and vanity is to consider oneself to be inferior than the entire creation.

Hakeemul Ummat Mujaddidul Millat Hazrat Moulana Ashraf Ali Saheb Thanwi (رثمة الله علي) used to say:



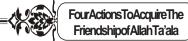


"I am worse than every Muslim الحالي (Fil-Haal) (as far as my present condition is concerned) and I am worst than every disbeliever and animal אלול (Fil - Ma'AL) (as far as the future is considered.")

In other words, it is incumbent on every individual to believe that as far as my present condition is concerned every Muslim is better than me no matter how much of a sinner, drunkard, or fornicator he may be. This is because it may well be possible that in spite of his he might have such an action or a good deed that there is in his account which is accepted in the inedia wors of all cre of Allah Ta'ala because of which All On the other hand, it may well be possible prid and var that I have such a despicable and evil action . Heditate the in my account which has caused merel dispeliever and a hated and despised in the court of Allichis unknown leave this world with fa Ta'ala because of which all my goodisteeds leaves this w have gone to waste and will be the cause of entire life of disbeli my punishment on the Day of Judgings here s no reck (May Allah Ta'ala save us all from stocked and the dispelievers

evil fortune and wretchedness! AMEENsafeguard oneself pride and vapity, one sho

to oneself morning and





To meditate that there is a possibilty of me being the worst of all creation, as mentioned above, is sufficient. It is not necessary to have the certainity and complete conviction that one is the lowest of creation, rather to believe that there is a possibility that I am the lowest of creation is sufficient to save one from the disease of pride and vanity.

Second is to meditate that I am worse than every disbeliever and animal as far as my end condition is concerned. The final result of my life is unknown as to whether I will leave this world with faith or disbelief. If a disbeliever leaves this world with Imaan then his entire life of disbelief will be pardoned and he will entre Jannah (Paradise). As for animals, there is no reckoning or questioning for them. Therefore, as long as my life has not end on Imaan, I will consider myself inferior than all the disbelievers and animals. Thus, for safeguarding oneself from the disease of pride and vanity, one should say this statement to oneself morning and evening:





O ALLAH! I AM LOWER THAN EVERY MUSLIM, AS FAR AS THE PRESENT CONDITION IS CONCERNED. AND I AM LOWER THAN EVERY DISBELIEVER AND ANIMAL AS FAR AS THE FUTURE AND FINAL CONDITION IS CONCERNED.

May Allah Ta'ala grant us all the ability to practice and bring into action what has been mentioned.

AMEEN!

Four Actions To A

THE EASIEST PR

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FROM THE NOBLE U

ARIFBILLAH HAZR MOULANA SHA MUHAMMAD

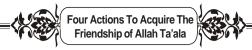
SAHEB (گانم)

Hazratwala said: Whoe the following prescripti attain complete reformation it is the easiest prescripti

Nawab Qa sar Saheb Hazrat Hakeemul Jmmat Tha that he was in that gathe Hasan Majzoob Jaheb الماملة

Ummat as to how one co

51



THE EASIEST PRESCRIPTION TO ATTAIN ISLAAH-E-NAFS

(REFORMATION OF THE NAFS)

FROM THE NOBLE UTTERANCES OF ARIFBILLAH HAZRAT-E-AQDAS
MOULANA SHAH HAKEEM
MUHAMMAD AKHTAR

SAHEB (رامت بركاتهم)

Hazratwala said: Whoever practices upon the following prescription will (INSHALLAH) attain complete reformation of the *Nafs*. In fact, it is the easiest prescription for attaining it.

(المحتال Nawab Qaisar Saheb (who is the Mureed of Hazrat Hakeemul Ummat Thanwi سال المحتال) mentioned that he was in that gathering wherein Azizul Hasan Majzoob Saheb (المحتال asked Hakeemul Ummat as to how one can attain the love of Allah Ta'ala. Hazrat Hakeemul Ummat replied:





"Those who have attained this love in their hearts, humble yourself before them and attend their gatherings for the sake of your spiritual reformation. Act upon their advices and abstain from what they forbid." Moulana Rumi (رحمة الله عليه) has said:

> قال را بگذار مرد حال شو پیش مردِ کاملے یامال شو

Leave your flowery talk and become a mark Four Actions To. Friendship of A

of action.

Lower and humble yourself before a frlend why there is a swee because is made of Allah who has attained perfect on the words, M

In other words, leave all this "he said ... uniter WOTSet" make you said..." and worry about your own condition. But how will one become a man of actional in Bykryllah not s humbling oneself before a friend of Allan AMA a lecessary has attained perfection.

is that it first must come ألله المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة My Shaikh, Shah Abdul Ghani Saheb ألمانيا is that it first must come teaching the commentary of this verse that I gala through Zikru the Ahlullah."

the Mathnawi, said to me:

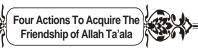
ماليدن grind" is from مال

بال , which literally mean

replied: "Take the exam

sword has the capability to

(2) Hazraty ala said th Hazrat Phoolp



"grind" is from ליגנט meaning, "to grind."
That's why there is a sweet dish called Maleeda because it is made from grinded bread crumbs. In other words, Moulana uses this word ליגני, which literally means: "become grinded under his feet", make yourself Maleeda before him, humble yourself before him.

effect in Zikrullah not sufficient to make a person reach Allah? Why is the company of the Ahlullah a necessary condition to benefit from Zikrullah?" Hazrat Hakeemul Ummat (رفحة الشعلي) replied: "Take the example of a sword. The sword has the capability to cut, but the condition is that it first must come into the hand of a master swordsman. Similarly one will reach Allah Ta'ala through Zikrullah, but the condition is that it be done with the consultation of the Ahlullah."

(2) Hazratwala said that once he wrote to his Shaikh, Hazrat Phoolpuri (رقمة الله عليه) saying:





"I have an intense feeling of love for you..." Shaikh wrote in reply: "The love of the Shaikh is the key to all stages leading to Allah..." The better and stronger the key, the easier the lock will open, and if the key is dull and weak the lock will likewise open, but with great difficulty. The love of Allah Ta'ala is granted in proportianate to the level of love one has for the Shaikh. And if one's connection to the Shaikh is weak then the connection with Allah Ta'ala will likewise be weak. There is not a Four Actions To.

single example in the history that can prove the fact that a particular person's connection with person of this me

the Shaikh was weak and inspite of that the still from the determined and vanity and or received the great treasure of Allah's loveride will be gau

(3) Consider oneself lower than everythe derivation control of the der else and regard everyone else betternamout look at the mirror. Look at what a you. Hakeemul Ummat Mujaddidul Millatollazioa promied you. used to say: "O Allahie Hasannied you the en the pious servarts of Allah inferior than every Muslim (FIL-HAttich arridare involved

I am interior than every Kafir and animately by your Not feel (FIL-MA'AL). [The explanation of this state ment committing to the state of the sta

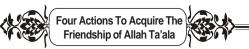
from becoming rejected

gance of the pio

form of an µngel?" Th and read the Dua which

Rasulullah (مأالله عاصله المعادية).





has already passed]. INSHA-ALLAH through the blessings of this meditation one will be protected from the detrimental disease of pride and vanity and one who is protected from pride will be gauranteed protection from becoming rejected.

(4) If the demand to cast evil glances or to commit some other sin comes about in the heart then one should look at one's appearance in the mirror. Look at what an appearance Allah Ta'ala has granted you.

He has granted you the external appearance of the pious servants of Allah. Does this evil action which you are involved in suit the external appearance of the pious which you have adopted? Say to your Nafs: "You shameless wretch! Do you not feel ashamed of yourself that you are committing deeds of the devil in the form of an angel?" Then look at the mirror and read the Dua which is taught to us by Rasulullah (Line).





هُمَّ اَنْتَ حَسَّنْتَ خَلُقِي فَحَسِّنُ خُلُقِي

"O Allah! You have beautified my external appearance, likewise beautify my internal, i.e. grant me beautiful character and morals."

(5) Allah Ta'ala has said:

مَا أَصَابَكَ مِنُ حَسَنَة فَمِنَ اللَّه

"Any goodness which reaches you is from Allah."

If any good deed was performed by you, i.e. writing a book, serving the Ahlullah, abstairing Friendship of Al from sins, etc. Then realize that this dirty deeds. Thus if go your own accomplishment rather it is the distribution not our granted to you by Allah. For example, it to be weaks: it due to the grow out from a thorn bush then this is the other the so achievement or accomplishment of the of head has remedie bush. This is because it is expected of middle and consider any go bush that only thorns grow out from it for bestown! It is the flowers start to bloom from a thorn bushothenour assistance this is the Grace and Mercy of Allah @ Carbahoul realize the compilation of ours, no Similarly the "material" or substance with the water all all ah's g creation is a dirty drop of fluid, therefore de Mas and we are

the sand shines. If the s

not far fetched of such a creation to

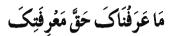
Ta'ala? This s why Rasu





"dirty" deeds. Thus if good deeds are being performed then this is the Grace and Mercy of Allah Ta'ala, not our achievement. If the sand shines brightly then this is not the feat of the sand, it is due to the rays of the sun that the sand shines. If the sun removes its rays from the sand then the sand will immediately become dull and lose its lustre. Therefore Allah Ta'ala has remedied this evil disease of pride and vanity in this verse saying: "Look... do not consider any good deed which you perform to be your own achievement. Rather it is Our Bestowal. It is the ability granted by Us to you. It is our assistance."

One should realize that no lecture, writing, compilation of ours, no act of servitude can fulfil the right of Allah's greatness and majesty. The sublime Being of Allah Ta'ala is unlimited and eternal and we are limited and mortal. How can the limited and mortal, fulfil the right of the unlimited and immortal Majesty of Allah Ta'ala? This is why Rasulullah (مَالَّالُهُ اللهُ ا



"We have not recognized You as You should be recognized..."

وَ مَا عَبَدُ نَاكَ حَقَّ عِبَادَتِكَ

"... and we have not worshipped You as You were rightful to be worshipped ..."

Ah! Then what deception are we in as far as our deeds are concerned? If one's attention still keeps going towards one's academic Four Actions To achievements and literary accomplishing the electric and proceedings and proceeding the greaters, and proceeding the complete of the complete and one is proud of himself as to whathgreat pers would books he has authored (for example) then wety would not a him ponder over this statement of Allaham Allaham Idrees mentioned in the Qur'aan Majeed:

أَنْ الْبُحُرُ الْمُعَالَىٰ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ اَقَلَامٌ وَ الْبَحُرُ الْبَحُرُ الْبَحُرُ اللهِ ﴿ اللهِ الله

"... And if all the trees on this earth were to be your made into pens and the ocean turned interpedite that it is the B and seven more oceans were to be brought the will be to

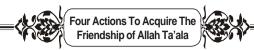
"The mentioning of "Se

f ink would run dry b

verse is not necessarily to amount or limit rather it be brought, they would write the greatness, pro

Therefore, do not give :

and that" (without menti-Marcy of Allah) is a sin w



like thereof. Thereafter you were to write the greatness, majesty, and praises of Allah Ta'ala, then all the pens would break and the oceans of ink would run dry but His praises and majesty would not come to an end."

mentions in his Tafseer, Ma'ariful Qur'aan. "The mentioning of "Seven oceans" in this verse is not necessarily to restrict to a specific amount or limit rather it is to demonstrate the abundance and the intensity of the statement. This is because if a thousand oceans were to be brought, they would still be insufficient to write the greatness, praises and majesty of Allah Ta'ala."

Therefore, do not give so much importance and esteem to your so-called "literary acheivements." Look at your work from the perspective that it is the Bestowal of Allah, and thank Him. But to say, "I have authored this... and I have written that... I have acheived this and that" (without mentioning the Grace and Mercy of Allah) is a sin worthy of repentance.





His bestowal is perfect and complete and attributes and goodness are unlimited. Whereas our so-called accomplishments and efforts are deficient. Thus, if He accepts such deficient actions and efforts then this is nothing but His sheer grace. If He accepts our deeds then we have truly succeeded. One should make Dua and supplicate as such:

O ALLAH! ALL MY ACADEMIC ACCOMPLISHMENTS

AND EFFORTS AND DEENI SERVICE CAN NEVER AND FULFIL THE RIGHT OF YOUR GREATNESS ANICH TO keep one's

Majesty. Please over-look my short

COMINGS AND ACCEPT ME."

(7) It is my life-long experience that whom how hits. soever shall practice upon these 4-actions RECTPRO (as mentioned earlier in this booklet) then all QURYAANA of Deen will become easy for him and rawill () sai leave this world as a friend of Allah arthurised the import

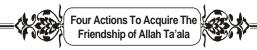
(i) To adopt the appearance of the ensure that you learn t Ambiya (عليهم السلام) that is to groweth ferreally. There beard equal to one fist in lengths. Among the

To protect the alandes.

(iv) To guard the

In your own dreas, und

or major errors that occ Qur'aan is ading a cert



- (ii) To keep one's clothes above the ankles.
- (iii) To protect the eyes from lustful glances.
- (iv) To guard the heart from evil thoughts.

CORRECT PRONUNCIATION AND RECITATION OF THE QUR'AAN MAJEED

Hazratwala (איביאלא) said: I have repeatedly emphasised the importance of the correct pronunciation of the letters of the Qur'aan. In your own areas, under the guidance of an expert recitor of the Qur'aan (Qari/Hafiz) ensure that you learn to recite the Qur'aan Majeed correctly. There are some errors, which if committed, could lead to becoming major sins. Among the שלי جلي (Lahn-e-Jali) or major errors that occur while reciting the Qur'aan is reading a certain letter in place of



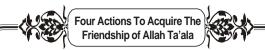


another. This is why it is highly necessary to read the Qur'aan correctly. Hazrat Hakeemul Ummat Thanwi (رقمة الله عليا) initiated great and renowned Ulama with Bay'at only after they were made to read the Nuraani Qai'da نُولِيْ قَاعِدُ were made to read the Nuraani (an Arabic booklet which teaches the Our'aanic Arabic alphabets and the basics of correct pronunciation of the Qur'aan Majeed).

From this we can clearly see the importance of this field of endeavour. It is due to this importance that I implore the people not Four Actions To regard this aspect of Islamic education as Go STAND L small and unimportant issue. If someone were in also very important to read the poetry of some poet incorrectly jah o stand u imagine how angry and upset he away immediately become. How then can we be so do dalah is incomplete. A careless to recite the words of Allah Ta'ala incorrectly? It is necessary for us to ponder ponder your Sa what the right of the magnificent Speech of not perform Allah Ta'ala is. Hazrat Hakeemul Ummat (In is Weills to receive that prescribes that we should devote half deferour to Sajdal daily towards this effort, Insha-Allah within the two s two months we will begin reciting the Quragan to sit u Maieed correctly.

two Sajdahs. Mone, afte Sajdah does not sit upri

the second Sajdah, one



TO STAND UPRIGHT AFTER RUKU

It is also very important to know that it is Wajib in Salah to stand upright after the Ruku. Some people without standing up straight after Ruku, immediately go into Sajdah. Such a Salah is incomplete. According to a Hadith mentioned in Bukhari Shareef:



"Repeat your Salah, for you have not perform Salah."

It is Wajib to repeat such a Salah, therefore, one should make sure that one stands upright before going into Sajdah.

TO SIT UPRIGHT BETWEEN THE TWO SAJDAHS

It is also Wajib to sit upright between the two Sajdahs. If one, after completing the first Sajdah does not sit upright and hurries into the second Sajdah, one's Salah will not be





completed. To stand upright after Ruku and to sit upright between the two Sajdahs is Waiib. Realise and understand these matters clearly. Let it not be that due to hastiness, one loses all the rewards of his Salah.

It is also Wajib to place one's nose on the ground in Sajdah. Some people keep their noses suspended above the ground while in Sajdah. I have observed that their foreheads are placed on the ground while their noses are suspended in the air. Remember it

یا ہے رابطہ آہ و فغال سے

TO SUN زمیں کو کام ہے کچھ آ سال سے One should also make

A connection has now been established locality connot be then you should go to a p through tears and lament, Perhaps the earth has some link with teach you the corre

the heavens.

If the soil which you have been created from has a link with the heavens then rub you nose

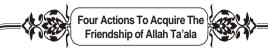
necessary for the nose to touch the ground the gradie of this is

THE METHOD (

"linked" to the heavens

AND IQAAMAT

correct method of ADH. Muazzin, Qari, or Aalim s



on the earth for this is the means whereby Allah Ta'ala endows one by which one becomes "linked" to the heavens.

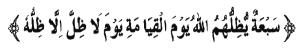
THE METHOD OF ADHAAN AND IQAAMAT ACCORDING TO SUNNAH

One should also make an effort to learn the correct method of ADHAAN and IQAAMAT in accordance to the *Sunnah*. If someone in your own locality cannot be found to teach you then you should go to a place where an expert *Muazzin*, *Qari*, or *Aalim* stays and request him to teach you the correct method.





A UNIQUE DIVINELY INSPIRED EXPLANATION OF A JUST RULER



"There will be seven types of people whom Allah Ta'ala will accomodate under the shade of the Arsh when there will be no other shade besides this shade."

The first is a just ruler i.e. a king or president.

Commentators of Hadith have mentioned various Four Actions To

explanations of this Hadith. However, Allon Ta'ala has inspired in my heart a very unide stood by opposite. Since

explanation which, if practiced upon, will be traple ers ood by the state of the st opposite. For example, every person to attain the rank of a justerula night; maan will

kufr (disbelief) and justice Every person owns a six feet kingdomo Whileheur of Allah

consists of a capital and the various provinces. The capital is the heart, while the nash and the person who does not see that the heart, while the nash and the person who does not see that the person who does not whoever establishes justice in his signs feet to just person desires to attain the rank kingdom, from head to toe, according to the stade of the pleasure of Allah Ta'ala will also be included

amongst the just ruler. What is justice? Hs must estallish justi

by not listen 1. EARS-

by not casti

can be understood by understanding its opposite. Since אול הייים ישל ושיבונים things are better understood by understanding their opposite. For example, to recognize the day we need night; Imaan will be recognized through kufr (disbelief) and justice is recognized through injustice. As such, every action that is contrary to the pleasure of Allah Ta'ala will be termed as "injustice".

The person who does not safeguard his eyes, his ears, his tongue, etc. from haraam is in fact committing injustice by indulging these limbs in the disobedience of Allah Ta'ala. Such a person is not a just person. Therefore, if one desires to attain the rank of a just ruler i.e. to be under the shade of the Arsh, then he must establish justice on the kingdom of his six feet body.

He must establish justice on the:

- 1. EARS- by not listening to haraam.
- 2. EYES- by not casting lustful glances at





non-mahram women or handsome young lads.

- 3. TONGUE- by abstaining from backbiting and causing inconvenience to others.
- 4. CHEEKS- by keeping a beard.
- 5. ANKLES- by keeping them exposed from any garment hanging from above i.e. lungi, kurta, trouser, etc.

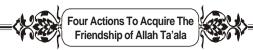
Note: Females can also establish justice by adopting proper *Hijaab*.

In this manner, every person can be he will be asked regarding six with the six feet kingdom. Thus, iniforement, on the different province on the di

the eyes rebelled against the commande of the sake Allah Ta'ala? Why did you not use you be said a fair the satus of Sur of will-power from the capital (the nearth of the satus of Sur Baikh and kingthip for the

Balkh **and kingthip for the**We can attain this status
not have this kingdom of

gain control over these



gain control over these provinces? Likewise, he will be asked regarding each province of his six feet kingdom.

In conclusion, one who does not gain control on the different provinces of his body is not a just ruler, rather, he is an unjust ruler. And he who makes his kingdom subservient to the laws of Allah Ta'ala will attain the rank of a just ruler on the Day of Judgement, *Inshallah*.

This explanation of a just ruler does not appear in any book of commentary of *Hadith*. Allah Ta'ala has blessed (*Hazrat*) *Akhtar* out of His mercy with this understanding.

Is it possible for us to gain the status of the one who had foresaken the kingdom of Balkh for the sake of Allah Ta'ala?

Despite our very low position, you and I can also attain the status of Sultan Ibrahim Ibn Adham, the king who had sacrificed his kingdom of Balkh and kingship for the sake of Allah Ta'ala. We can attain this status even though we do not have this kingdom of Balkh. Today, I would





like to give you the prescription of how those who do not have a kingdom to sacrifice for Allah Ta'ala can still attain the rank of Sultan (رقمة الله عليه) Ibrahim Ibn Adham

Let us assume whilst walking on the streets, a person's sight unintentionally fell upon a very beautiful woman or a handsome young lad, their beauty was such that it totally bewildered his heart and caused a type of current to run through his body from head to toe. The heart began to desire that, "how I wish I could attain this beautiful woman or hardsonic Friendship of A young lad. If I had the kingdom of Ba kheautiful young is eyes to disposal and I was the king of Balkh, inwoved O Alloh! If I have sacrificed my kingdom to at a link kingdom in order to beauty and to marry this woman."

But, Oldloh! have to bloom the link in the line in the l kingdom of Balkh at my disposal spowashthe wama, tell in reality, sacrificed the kingdom should I take haraam pleasure. I will portmorte Topia. I have a firm intention that neither will I look wat she if you are like the she if you are like in the she if you are like in the she is the intention at the she is the she nor will I listen to her voice, nor will I chart of with the prescription of her. I will not let my heart enjoy an testormission the rank weight of haraam pleasure.

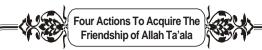
As such, instead of fixing his gazes conwhaisore to his ga

رهمة الله عليه) Adham

Hazrat Hakeem-ul-Ummat,

be raised amoungst the m Judgement because this martyrden. The desire





beautiful woman or handsome young lad, this person turns his eyes towards the heavens and says, "O Allah! If I had the kingdom of Balkh at my disposal I would have sacrificed this kingdom in order to attain this beauty. But, O Allah! I have turned my sight away from this beauty which in my heart is worth the kingdom of Balkh, out of Your fear."

I now ask the Ulama, tell me, hasn't this person in reality sacrificed the kingdom of Balkh in the path of Allah Ta'ala. I have hope in the mercy of Allah Ta'ala that this person will stand together with Sultan Ibrahim Ibn Adham (رثمة الشعلية) on the Day of Qiyamah. Allah Ta'ala has blessed me with the prescription of how poor people too can attain the rank of Sultan Ibrahim Ibn Adham (رثمة الشعلية).

Hazrat Hakeem-ul-Ummat (נגיי الشعلي) mentions that one who protects his gazes from haraam will be raised amongst the martyrs on the Day of Judgement because this is a type of internal martyrdom. The desires to look at haraam





which was in this person's heart has been martyred. Ask those who lower their gazes from haraam as to what difficulty their hearts go through.

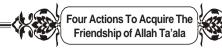
REASONS BEHIND THE PROHIBITION OF PICTURE MAKING

One should not keep pictures of animated objects; neither in the home nor in one's office. The angels of mercy do not enter the place in which such pictures are kept.

By prohibiting picture-making, Allah Ta'ala' the prohase safeguarded the respect and dignitive of hallah Ta's secret behind the prohase safeguarded the respect and dignitive of hallah Ta's with its that pictures/photo with its that pictures the repeated with pure stage of his pure stage

evil thoughts about His servants. Another Due which O

that he has prohibited picture-making and thereby stopped people from entertainting



secret behind the prohibition of picture-making which Allah Ta'ala inspired my heart with is that pictures/photos become the proof of one's past-life. For example, a person's picture was taken while he was indulging in sin. Thereafter, he repented by the grace of Allah Ta'ala and became the Wali of the time. At this pure stage of his life, if a person, out of jealousy, reveals these photographs of his past life, then imagine the hurt that would be caused to this believer of Allah Ta'ala. Allah Ta'ala has prohibited the taking of pictures so that these pictures do not become a proof of one's past sinful life and has thus protected the honour and respect of His slaves.

ہم الیی لذتوں کو قابل لعنت سمجھتے ہیں کہ جن سے رب مرااے دوستو ناراض ہوتا ہے

> We regard as cursed those joys, Due to which O friends, my Sustainer is displeased.

